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The Weekly Gleaner,

A PERIODICAL DEVOTED TO
LIGION EDUCATION, BIBLICAL AND
JEWISH ANTIQUITIES, LITERATURE
AND GENERAL NEWS.

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Tenacity of Papacy.

A writer says that "Papacy is not so near at an end as some expect. It has survived many a tug as hard as at present. In 1527 the combined German and Spanish armies of Charles V stormed and sacked Rome, exacting in its streets the most diabolical cruelties, burning, torturing, robbing, ravishing and destroying for ten days. Some six thousand of the inhabitants perished. 10,000,000 crowns of plunder were collected, and Pope Clement VII paid 400,000 ducats for his own ransom. Luther thought that the end of Rome had come. But it has survived and recovered. Sixty years ago it was in the hands of Napoleon who seemed to hesitate whether to crush it or not. In 1820, 1831, and 1848 it was a prey to revolution—Garibaldi himself, at the last date, expelling the Pope who escaped in disguise of a footman on a coach box. A republican government was then established, but another year saw him back again, and now he looks for support from the despots which would themselves tremble at his fall. His temporal dominion may be even now at an end; but that dominion is really his weakness, and not his strength, and when he is well rid of it he will reign as head of the Roman Catholics with more substantial influence than for a long time past.

Some people think so, yet most Catholics would like to see the Holy Father independent of any temporal Prince.

INCREASING COMMERCE OF SAN FRANCISCO.—Few persons have an adequate idea of the constantly increasing commerce of this port. Our merchants are gradually extending their business to the uttermost parts of the earth, and San Francisco has not only become the great commercial depot of the Pacific, but the nations of other seas are establishing relations with us that were not dreamed of ten years ago. A few days ago a cargo of wheat and assorted merchandise was sent forward to the British possessions in Africa, and another cargo of wheat, bacon and, we believe, wool, was shipped to Ireland. All the islands of the Pacific depend upon San Francisco for their supplies, and all the ports on this side the continent, from Sitka to Valparaiso, acknowledge this city as their great commercial emporium. But the trade which is most important to us, and which is most flourishingly on the increase, is that with China, Japan, and the islands of the Oriental Archipelago. To exhibit the magnitude of the business transacted by our merchants in that quarter of the world, we present some statistics taken from the records of the Custom House.

From the 1st of Oct., 1859, to the 1st Oct., 1860, the imports, free, amounted to \$486,327; dutiable, \$2,040,632, making a total of \$2,529,632. Our exports during the same period, amounted to \$4,259,449. It will thus be seen that our Asiatic trade, including the trade with the Sandwich Islands, Tahiti, and a few other smaller ports, is of the annual value of \$6,789,081. Engaged in this business there is a large fleet of first class vessels.—*S. F. Herald.*

AMONG the curiosities discovered by the census taker, is a pretty little girl of fifteen, in the southern part of Monson, New York, who has a husband 107 years of age.

The Fatal Prayer.

[A TRUE STORY.]

Translated for the "Gleaner" from the
Sippurim.

[CONTINUED.]

It was on Shabbeth Hazon (the Sabbath preceding the ninth of Ab; the commemoration of the destruction of Jerusalem,) the Sabbath in itself is a sad memento of hard times for Israel—that he entered the synagogue) after again having heard the opinion of the physician, again to have Tachilim read in behalf of his sick child. And when he, on his return home, did read from the tearful eye of his wife and disconsolate look of his son-in-law, the husband of the patient, the heart-rending reply that the illness of his beloved child had reached its highest stage, in which the cold hand of death would cut her off every return to life, he thrust open the window of his room, and with a half-stifled voice exclaimed to heaven:

"Great God, remove from me the measure of my years that I have yet to live and add them to the thread of life of my daughter, who has yet to struggle long for her five tender children. Great God, I again beseech Thee to hear my prayer!"

A neighbor who, looking from her window, happened to be a witness to this desperate exclamation, and who by the sad experience she had made could, more than any other person, read his despair from his words and his sad countenance, called to him:

"Avrohom, Avrohom! you know not what you speak; how dare you commit such an averah (sin)? Don't you know that you are mithraam (murmur) against God!"

"Well," replied the distressed man, "I need live no more; but my daughter must live; she has five little children to support."

With these words he closed the window and went up and down in his room with a quiet mind; when suddenly the following thought darted through his mind: "And should our sho-chente (neighbor) Hindel Cha-yeh after all be right?" said he unto himself, "might not the blessed God have heard—granted my prayer?"

Dark clouds began to gather at these words round his already quieted mind, and they again filled his heart with despair, and in anxious inquietude about the recovery of his daughter did he close the Sabbath, the day of rest.

Having, after a sleepless night, watched at the side of the sick bed of his daughter, enjoyed some rest, he awoke with a quieted mind, in a mood full of calm and trust, which spread over him an easy serenity.

Under the shade of a dense wide-spreading elder tree on the "house of the Living"—a name given by the Hebrews to their burial grounds—you could see that Sunday afternoon, two men, who had retired to that still spot, not only for shelter against the dashing rays of a hot sun, but also from the gaze of the inquisitive visitors who, either from piety or to beguile their leisure hours, walked among the labyrinths of the old weather-beaten tombstones.

Both men had appeared at the appointed minute, at the gate of the spot, which serves as a monitor of a hereafter, and as a witness of the frailty and vanity of all mundane affairs. They glided softly and silently along the waving grass, till they reached the spot where they could undisturbedly indulge in meditation, and in an interchange of their ideas.

"Have you brought paper, ink and pens?" inquired one of the men on their arrival on the spot.

"I have," replied a venerable man with a silver white beard reaching to his breast.

This man belonged to the craft of Rabbanan, a class of men who prefer the legends of the Midrash to the mind-taxing contents of the Talmud. Their functions are to study mishnayoth at the house of the dead and during the time of mourning; also during the first year after the departure of some Hebrew in whose behalf they are engaged for this act of piety to the departed. We do not know that they can "learn," [study] the wicked just, or whether a life devoted to gain and the acquisition of wealth can be redeemed by a man studying a section of the mishnah. Still, as in Israel that was, all was connected with charity and beneficence, the pious custom obtained that the friends of the departed had some poor Laman "learn" (study) during the first year. And, at all events, this mode of honouring the dead and supporting the poor was as worthy of Israel as is our modern unsanctified expenditure in carriages. We cannot tell you the name of the good old man; as he, perhaps, still walks among us this side of the grave. But you may call him by the name of Mandel; and who was the other man? It was R. Avrohom, who, on seating himself on a broken trunk of a tree, said:

"R. Mandel, you will be so good and write my *nivuk* (last will); we are but frail mortals, and do not know when God will pronounce sentence over us, to call us hence."

All remonstrances of R. Mandel to the contrary were of no avail; Avrohom, in an apparently perfect state of health, insisted on his will being written down immediately. R. M. could not help complying, and having finished his task, he had the paper signed by R. Avrohom.

He then folded it up, sealed it with the seal that was hanging to his watch.—“This watch,” said R. Avrohom, “you will give to my grandson; had I lived to see his ‘bar mitzvah’ (the age of thirteen years for boys, when Hebrew custom considers a boy of age) I would have given him a gold watch.”

R. Mandel looked astonished at R. Avrohom; and the latter eschewing the voice of the Rabbi, told him in a tone that indicated his inward satisfaction, “Never mind that now; rather take a thaler here for your trouble.”

The handing of the money was accompanied with a hearty pressure of his hand. Avrohom put the will into his bosom, and with the greatest of composure, said:

“Who knows but I would have been too late to-morrow for it?”

The Rabbi did not appear to attach any importance to the last words, and both left the resting place of the departed. On reaching the wicket, Avrohom once more turned round to cast a glance upon “den guten Ort,” (the good place) to see it for the last time.

That same afternoon A. took a walk with his grandson. His manner was not like that of a tender father whose child was laboring under a heavy sickness.—He appeared serene; but the conversation did not correspond with his appearance; it appeared more like a farewell; his words were those of instruction and exhortation, which could not be accounted for till the following morning.

The evening he devoted to wishing good-bye to his companions at the guild; from whom he separated with a farewell that astonished them; they knew not how to account for his manner.

Perhaps, expecting that evening to be the last in his life, Avrohom ought to have spent it in sacred retirement, in preparing himself by meditation and devotion for the great change—but we can only suggest, we dare not judge.

After ten o'clock A. returned home, made a short visit to the sick-bed of his daughter, where he learned that the crisis was approaching; upon which he soon retired to his bed.

A soft slumber, such as he never before enjoyed during the illness of his daughter, closed soon his eyelids, and easy was his rest till his usual hour for rising, at five o'clock in the morning, when he awoke. But this time he did not leave his bed; but having, on enquiry after the state of his daughter, heard that reported satisfactorily, he, in a quiet measured tone, said to his son-in-law:

“You, my child, call my old acquaintances—here he named several of names of the burial society—nor must you forget the Rabbinim shammash [the attendant of the burial society]; tell them to make haste, lest it be too late.”

The son-in-law heard these words with great surprise, and, with a throbbing heart he said:

“What is the matter, father? I will hasten to R. Eliezer rophai [physician]. You do not seem to be well.”

“I am very well, my child,” replied A.; but my time has come; therefore, hasten and call my people, else it will be too late, and I shall not get through with the ‘sogen’ [the devotion for the dying.]

All remonstrance of his son-in-law, and the aged wife of A., and his children,

to get the idea out of his mind, proved in vain. He insisted that his last hour had come; even the assurance of the physician that he was in perfect health, could not effect a change in his conviction. “Call my people,” said he to his son-in-law, lest it be too late.”

The seriousness with which the latter words were uttered, cast a dark gloom upon all around him; neither could the tears of his wife, those of his children, or the persuasion of the assembling, “Rabbinim” [members of the burial society] avert his thoughts from his deep impression. Upon this the members of the society were called. On their arrival they commenced their work of love—the recitation of the “Viduyim” [confessions of sin.]

Avrohom recited all the passages from the ma-avid yabbath [a book to prepare the dying for a holy death]. Before reaching the close of the same, he paused to make enquiry after the state of his daughter.

“She is better,” was the reply; “the crisis is happily over, and, with the help of God, she will speedily recover.”

“She will recover,” replied Avrohom; “God has heard my prayer, and he will add to her life the years which I had to live. Rabbotha! [a title, signifying as much as “masters”] now is the time—she-ma yisro-el avona-yelshai-nvo avona-y echoi [Hear, O Israel, the Lord our God, the Lord is one. The formula used as the last words by Israelites.]”

He spoke these words with a truly elevating tone, and, turning his face towards the wall—he was no more.

All those present were seized with a sacred awe by the solemnity of the moment; by the rarity of the presentiment, and the consummation of the hour and the moment, and the sudden change from life to death. With a trembling hand laid the most aged of the numerous friends present a feather [the common, but irreducible, mode of trying to ascertain whether the breath had left the body] on the upper lips of the departed, and with emotions mingled with tears, they all exclaimed, “The Lord has given, the Lord has taken: blessed be the name of the Lord forever. The rock, His work, is perfect; for all his ways are just; there is no iniquity in Him; He is just and righteous.”

Rest in peace.

With the rapidity of lightning spread the news of the strange departure of Avrohom through the Jewish quarter.—The people all felt the mysterious influence of “The Fatal Prayer” then; they all felt the awe of the Divine majesty which speaks through facts.

When the news reached the ears of the rabbi, he felt deeply moved. During the time the body was dressed, he took the girdle that was to encompass the waist of the departed, and wrote on it the following impressive words:

“For on that day he shall make atonement for you, to purify you before the Lord [from your sins]; that you may be purified [before the Lord] from your sins] [Levit. 16:3, and on putting the girdle round the body, he recited the verse:

“Ye shall not tempt the Lord your God.” [Deuteronomy 6:16]

To remove Discoloration.

Should the eye or any other part be blackened by a fall or blow, apply a cloth wrung out of very warm water, and renew it until the pain ceases. The moisture and heat liquify the blood, and send it back to its proper channel. Never use cold water to a bruise.

The Mortara Case.

The correspondence between the Israelitish Universal Alliance, of Paris, on the one hand, and the Evangelical Alliance, in England, on the other, in reference to the steps to be taken for the release of the boy Mortara, continues. It seems that Sir Culling Eardley’s proposal, as stated in his letter to the Israelitish Alliance, published by us some weeks ago, has been accepted at Paris; for we read the following in the “Monthly Intelligence” [Dec.] of the Evangelical Alliance:—A letter was received in reply from the Secretary of the Israelitish Alliance, signed “E. Aristide Astruc, Rabb,” conveying the concurrence of the committee in the course proposed, and stating that one of the chief advocates at the Paris bar is engaged to draw up a memorial for French use. The French Jews propose that the father of Mortara shall be invited to come to Paris, and that the action of the deputations shall be in support of his paternal claims.—The Jewish President, M. Charvalho, in a subsequent letter, says, “May God touch the heart of sovereigns, and deliver this child from the spiritual and temporal Egypt which holds him!” The next step will be for the Jews of France to assure themselves of the co-operation of Israelites of other countries. Of the unanimity of Protestants there can be no doubt. [The council of the Evangelical Alliance, as we learn from Sir Culling, has approved the course pursued.—Ed. Jewish Chronicle.] Since the foregoing was in type, we were favored with a letter by the worthy Barolet, in which he says:—It is a remarkable fact, as stated by the “Times” correspondent in Rome, that Rothschild’s agent in Rome at first stipulated for something to the effect that young Mortara should be liberated before he would recommend the Rothschilds to undertake a loan. And it is also a remarkable thing that Baron James Rothschild has put a notice on the Paris Bourse that the Pope has not remitted the interest on the Roman debt, and that the Rothschilds cannot pay till they receive. I should hope, and really believe, that the Rothschilds will help us to get that child out—and if they do, by God’s help, we will succeed.”—J. C.

AIX-LA-CHAPELLE.—Strange Proceedings.—By the Prussian law a judicial oath must be tendered to a Jewish witness by the rabbi, the former being obliged to lay on the phylacteries. Five Jewish witnesses having been summoned to a trial which took place at Aix, they were, as usual, addressed by Rabbi Rothschild on the importance of an oath and the sacredness of the phylacteries; when the witnesses replied that they were fully impressed with the former, but could not believe in the sacredness of the latter. Upon this the rabbi refused to tender them the prescribed oath. The proceedings of the trial thus came to a dead lock. The Government has been appealed to for a decision. The consequence may be a modification of the law concerning oaths *mera judicio*.—J. C.

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The Doctor, who is averse to all patent medicines, wished it to be understood that the above medicine is no such thing, but that he has, through the introduction of this medicine with its treaties and directions for use, made every sufferer to be his own physician in the above named diseases.

Thinking it under my dignity to follow the mode of quacks by appending certificates of physicians or private persons which is too well known, can be had for certain remunerations, applications of friends, or by the mode of boring a man half to death for even the most worthless trash, I wil therefore leave it to those in want of medicine to inquire personally of men that have been cured by my medicines of the above diseases, and who can be found in almost every city and village throughout the State. I consider such personal conviction far superior to certificates of persons that are far from being known to them in want of medical aid.

But should only one care for written testimonials or certificates regarding the cures performed by this medicine they might call at my office, and I will show them certificates of true merit, which have been sent to me voluntarily, without applying for them, or by boring individuals to get them.

To satisfy the most scrupulous of men, also as a guarantee to those that have not had the opportunity of knowing the Doctor by reputation or personally, I have adjured to every bottle of the Anti-Rheumatic Cordial the certificate under oath of one of the most celebrated analytical chemists in the United States, that there are no minerals nor poisons contained in this medicine, although it is a very powerful medicine, and has a very strong action on the human system, which it necessarily must have to overcome the action of disease of such malignant character.

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As these Baths equalize the circulation and purify the blood, increase and equalize the nervous forces improve appetite, deterge all effete matter, and impart universal warmth and strength to the system, they are invaluable aids in the cure of ALL diseases; but especially Rheumatism, Neuralgia, Paralysis, Fever and Ague, &c.; and for Colds, Coughs, and all Affections of the Chest, are absolutely of unequalled efficacy.

But it is not proper to take a Bath until hours or more, after a meal.

They also remove from the human system Mercury its forms, as well as all other Mineral and Drug Poisons.

A department for ladies, which is attended by competent lady.

The effect of POISON OAK thoroughly eradicated, quenched, by a Single Bath.

DYSPEPSIA is permanently CURED (not patched up) in from six to ten weeks. Failure to cure is almost impossible.

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The Electro-Chemical Baths are NOT administered to persons suffering with infectious or loathsome diseases.

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THE
WEEKLY GLEANER.

GLEANER JOB PRINTING.

All Jobs may, as heretofore, be sent to 133 Clay street (rooms 13, 14 instead of 6, 7) or to the new office on Pine street, between Montgomery and Sansome streets.

COMMUNICATIONS.

We earnestly request that communications to the "Gleaner" be sent in during the early part of the week; as the latter days are required to prepare the paper for the press.

CLOSE OF VOLUME FOUR.

This number of the "GLEANER" closes the fourth volume. Four long years have passed since we were drawn into the arena of journalism. We say we were drawn into it; because it never would have entered our mind to undertake the task, were it not that the editors of the paper published at that time, ostensibly for the interest of the Hebrews of California, required some correcting hand.

Four years are a long time for California. Many are the changes that since have taken place within the sphere of religion and of journalism in this State; in which four years are proportionally as considerable a time as forty in a settled country.

As to the changes of the "GLEANER," honestly speaking, the best way to characterize them is to state that they are a reflex of our religious [or spiritual] existence without; more we cannot, nor dare we say. As to our course we invariably had the following objects in view: truthfulness, the culture of the religious sentiment, under both the old and new forms; education and radical reforms. The "GLEANER" is strictly a reform paper. Acting on these principles and with such views, we must not wonder at our want of popularity; we have our sphere, and every age has its predilections and tastes. Though, on the other hand, there must exist much conservative element among us that we could continue at all, though at our own expense of time and the means invested in material.

If it be remembered that we live in a country and an age in which the majorities, in religion as in politics, exercise only a full autonomy; and that they in no instance admit their fallibility. In a democracy the majority can never sin or fail; it is only the teachers, be they editors, scholars, ministers or officials, only they can fail; only they have to be checked, led and guided, or crushed at once, if they dare to sin against the god of the State or of the church—the people. In such a state it speaks very creditably for our people [not so much for ourself] that a publication such as the "GLEANER" was could exist at all.

After four years' labor we have the consciousness that our course has been a straight-forward one; and if we were wrong, it was not in the little that we [against our temporal advantage] spoke, but in what we did not, because we could not speak. Convincing of the necessity of a total reform in all our relations, our topics are inexhaustible. But we learned from Moses "to feed the lamb," after an expulsion from Egypt; from Samuel, to withdraw, when Saul pleased, in his way, with the prophet at the head of the army;

and from Elias, to keep away from court when our presence there was not desired. We met many a hinderer in our way; they hindered for a time; but our people after a time began to discern their object.

Many times we heard complaint that, we did not give sufficient California news. We think we have given all that was worth recording, and if more was desired we continually offered our columns to individuals and societies that they represent themselves as they please, and more we cannot do. We are not so poor in material as to have any need to beg it elsewhere; nor can we degrade our people by coming "hat in hand" to make applications for reports, which were they sent for publication, would have found space in the columns of the "GLEANER," be their contents deemed of sufficient importance or otherwise.

We thus close th's volume with our prayers for better times, and our thanks for the past. Still, one more request, should we at any time incur the displeasure of a number of readers, let them judge us not by themselves, but by the standard by which we have to go. The "GLEANER" must represent religious views, and if those conflict with their interests and opinions, let hem with as much readiness and as liberally settle with us for actual services rendered, as they always were ready to reach us the cup of hemlock for running counter the vox populi.

RHINE PROVINCES.—Benevolence.—A correspondent of the "A. Z. d. I." describes the exertions made by a Jewess, Miss Nathan, principal of an educational establishment, for the formation of an orphan asylum for her co-religionists in the Rhine provinces. For five years she laboured, travelled from congregation to congregation, argued, begged, and petitioned in behalf of her darling scheme. Her efforts for some time seemed to be unavailing. The funds required were too large, and the times too hard. But at last her perseverance conquered—benevolent men were gained over, pious gabbis lent a helping hand, and the government gave its sanction. Miss Nathan has now the satisfaction of seeing a building devoted to the reception of Jewish orphans rise in the city of Paderborne. To her intelligence, her zeal, and benevolence, the Jews of Rhenish Prussia will be indebted for the supply of a desideratum which was long and painfully felt in these provinces.—J. C.

AMSTERDAM.—The commotion created in this large but lethargic Jewish congregation by the reform movement of Dr. Chronik's flock, continues, as we are informed by the "A. Z. d. I.". His discourses seem to produce the effect of an electric shock upon the torpid mass.—Even the opponents have deemed it expedient to introduce a few alterations in service, tending to preserve a certain degree of decorum.

AUSTRIA.—Jewish Soldiers.—There serve now in the Austrain army 12,000 Jewish soldiers, more than 500 of whom are officers, surgeons, or old appointments in connection with the war office. Besides these there are a great many holding lower grades. Only since 1848 have Jews been eligible for the offices of regimental surgeons. There are also Jewish cadets in the military schools.—Jeshurum.

תשבח
Shall We Receive Them?

A certain Hebrew man lives isolated among a certain christian sect; he ostensibly joins that sect, probably by baptism. He attends their worship, and professes that faith for a time. Some years pass, and he changes his course; he marries (not a woman of the sect to which he formerly professed to have belonged; nay, he marries a Jewess, by Happaham Kidushin;) again professes the faith in which he was born; introduces the children, born to him, into the covenant of Abraham; observes in his family Hebrew customs, not with that strictness as Hebrews observed in former times in Europe, but in that measure as Hebrews observe them in this country; he observes the Pesah; attends himself with his family Synagogue, as often as his fellow Hebrew townspeople do; expresses his present intention by תשבח regret repentance at the past; and by תרurt by "return." The question is: Are his coreligionists to receive him as a member of the Synagogue? That the man presented himself before us, stating the position of his case approximately as given above, and desired us to give our opinion, as he was seriously concerned to be put in that position to his brethren as his heart inclined, and as would give peace to his mind. His manner appeared sincere, his mind actually regretful—not do his Hebrew townsmen state anything to the contrary.

Under these circumstances, we told the party that by evincing apparent תרurt, that sincerity—which we have not the least ground to doubt—and by actual תשובה, in the sense of "return," we would advise his co-religionists to receive him, and to treat himself and his family with every mark of regard, as coreligionists.

We wrote to this effect to the Hebrew co-residents of the party in question, who no doubt conform to th's our opinion.

As this probably is not an isolated case, we give it publication, and will also add our reasons in popular language:—Religion is love; love not to God and His saints only, but to the erring and the penitent. We leave it to the children of "sulphur and brimstone" to cast off with both hands; religion does not act so: it shows mercy which it knows man so much needs. Secondly, considered on liberal principles, there certain'y is nothing in the way of his being received again into the bond of brotherhood. And considered from a strictly rabbinical stand-point [and in our state we cannot apply that in questions of this kind] as to his wife and children, they certainly belong to the Synagogue; and as to the Ba-al the shubah, such is the conceit of the Rabbini that they teach that a man once born in the Synagogue cannot withdraw himself from the Synagogue; "Man w.th all his errors remains an Israelite."

If it be obviated that the man does not fully conform to the *rabbinical, or even biblical ceremonies*; we can only state: that he stands on a par with all his fellow Hebrews in this country. If you require some act of public manifestation, before the congregation, תשבח בהפרסה—individually, call his repeated appearance in the synagogue with his family, Theshubah behaph-resia; Nor can we, in

this country improve a rabbinical public sign of Theshubah, as in this State we have no עדיה; rabbinically we are "כמ כהן מוכרים לכ"ה."

Thus, considered from liberal views, the man, by his formal retraction before a Rabbi, and his implicit retraction by facts, has re-entered the synagogue; and if he wish to act as an orthodox, he dare not,—we do not give our opinion—according to the rabbis acknowledge an *try* composed of *חניכים* forming congregations in California, such he dare not acknowledge as an *רויה* nor use them to or to any *בר בקרישת**

We cannot see, circumstanced as we are, how we can apply rabbinical law at all, without getting into an inextricable labyrinth—the rabbis declared those who do not observe the ceremonies as *טהור*. *The above, by appearing in these columns, is now public property. We are willing to receive objections, and to give further explanation in public. We make this declaration to silence private insinuations against us on the subject.

Our critical position in relation to rabbinical and ceremonial laws, renders the application of said rabbinical laws a matter of great difficulty.

JEWS IN INDIA.

Calcutta.

The following account of the synagogues in Calcutta, and of a visit to the Jews, and the interest taken in the state of the Jews by Christian friends in that city, is taken from a communication recently addressed to a friend in this country, by the Rev. W. Ayerst, jun., Head Master of St. Paul's School, Calcutta:

We started this morning for the Jewish synagogue. I should have said synagogues, for a second has been built by the richer Jews. We had only turned one or two corners, when we came to a narrow street called Pollock-street, along one side of which squatted a very long double row of natives, apparently paupers of some kind. Their mode of sitting is disagreeable. They rest only upon the soles of their feet, doubling their legs together in such a way that their knees and chins meet. There was space enough for us to drive past without disturbing them.

When we came to the end of this strange collection of people, Mr. L.'s carriage, which led the way, drew up, and we found ourselves before the new synagogue.

It is a handsome building, fitted up with commodious seats and large chandeliers, but strange to say, without galleries. Service was over, and all were gone out but one Jew who stood a little to the left of the door. He has all the features and appearance of the very type of a Jew, and his countenance is not unlike that which we see represented in the portraits of the late Chief Rabbi of London, R. Herschell. He was reading his prayers from a book, aloud, in the good old restless manner, with his Tallith round his shoulder, and nothing embarrassed by our entering. However, after a short gaze we withdrew. Then one or two more doublings, and we were in a much narrower lane, before the old synagogue.

What a place! we went through a dingy passage, and up a dingy staircase, the head of which takes up some of the room of the floor to which it leads. This upper room is the synagogue. There is a double bench down the middle, and a bench along either wall; but you can see from the worn state of the middle benches, and the fresh state of

THE GLEANER.

the others, that the congregation is generally somewhat small.

The lights were not yet extinguished, though service had been over some little time. Several texts are inscribed upon the wall, but I failed to find the familiar "Shem-ah Israel": so I mentioned this to the Jewish attendant, whereupon he got his book and shewed me the passage. The curtain also was drawn aside for us, and we saw the rolls. The attendant, thinking we wished to go into the little sanctuary, told us in Hindustani to take our shoes off; however, as we had boots on and were pretty near, we did not go in.

Then we went off to the rabbi, who lives hard by. So thoronghly Eastern! You will smile at this remark, made in Calcutta; but all the respectable portion of the inhabitants are quite English in their habits, and the poorer classes do not live in a manner which accords with notions we have at home of Eastern life. The house reminded us of those we had seen in Cairo, as far as internal arrangements are concerned. A door in a wall and a small court. At the foot of the stairs, within the house door, stood a young Jewish girl who welcomed us. Then it became known up-stairs that we were come, and father, mother and children came out to welcome us. It was the most interesting morning I remember to have passed since our deeply interesting tour in Germany and Poland in 1857.

The rabbi had thrown off his official robes, and being much heated, had nothing but a loose white robe on. He is a very handsome man, of about the middle size, with hair and beard of an iron grey, which, with his simple white robe, made him look more patriarchal than I ever remember seeing any one. His wife, on the other hand, was a very Rebeka, fresh from the adorning hands of Eliezer. Her long light brown hair intertwined with a costly turban, that was beset with enamel and jewels. She had also massive gold ornaments depending from her neck. Her bright Jewish eyes beamed with pleasure as she put her hand round Mrs. A., (who accompanied us,) pressing her to enter. We did enter, but as there was another party, and a large one, of Jews seated at the hospitable rabbi's breakfast table, we withdrew but not without a promise being exacted of us (willingly given you may be sure) that we would go again the next Saturday.

According to this arrangement, we set out early on the following Saturday, and reached the old synagogue soon after half-past six o'clock, while the service was yet going on. Soon after we had been shewn to our seats, a boy read the portion of the law. It so happened (as a venerable Jew afterwards pointed out to me with glistening eyes) that it was the chapter in which we are told how Balaam, when called to curse Israel, was compelled to bless them in spite of his evil intention. It was very well read, and the congregation, which was very good, were for the most part well supplied with books.

The pulpit, or raised platform, where the rabbi reads and the rolls are spread open, is much the same as in the synagogues at home. Several Jews, adult and young, took their places there, but

there was no regular singing. Perhaps we were too late for it. The rabbi carried the roll to its resting place with the same observance as is employed in European synagogues, and the Jews round pressed forward and touched the sacred rolls with their hands and then kissed them reverently, just as is done in the West. The women, too, sat separately in an inner room, which was screened off with a thick curtain, though they could see without being seen.

When the service was being concluded a venerable and pleasing Jew came up and shook us by the hand, bidding us welcome. He said, "Dr. Mill and Mr. Currie came once to our synagogue, and conversed with us respecting the Bible" [pointing to my Hebrew Bible which I had in my hand]. "This Jew," he added, [pointing to my next neighbour,] "can speak English."

When the service was over, the rabbi, whose acquaintance we had made at his own house, came up to us and received us warmly. Before he had come, however, I had noticed one of the boys belonging to my school among the congregation and had a little conversation with him. He stood among the crowd when the rabbi came up.

"The Friend of India" has recently published a paper on Palestine, in which we find the following remarks.—

"There is open to us a line of policy which had we taken, when first proposed in 1845 would now stand us in good stead. That we shall eventually adopt it, I have not the shadow of a doubt, for our rulers will be driven by a higher power from every other, until they do adopt it. It is the establishment of the Jews in Palestine, undertaken by ourselves as a nation, which will secure our communication between England and India, via the Persian Gulf.

"Tranquillization of Syria and the East, by the establishment of Jewish colonies in Palestine," is the title of a pamphlet published in London in 1845. It prescribes a remedy for the appalling scenes of blooshed which were then occurring in Syria between the Maronites and Druses, but which the decaying arm of the Ottoman Porte was unable to quell."

The paper then goes on to discuss the advantages which this plan would secure, and the manner in which it could be carried into effect.

Whatever we may think of the plan itself, it is a matter of no small interest to find that our fellow subjects in India have thus had their attention directed to the people of Israel, as well as to the land which belongs to them.—*Abridged from the Jewish Intelligence.*

INSTITUTE FOR THE PROMOTION OF ISRALITISH LITERATURE.—This institute, which originated by Dr. Philippsohn, and which has for a number of years published a series of standard works for the subscribers, is now preparing for the press the sixth volume of Dr. Gratz's "History of the Jews," the second volume of the "Annual of the History of Judaism and the Jews," containing several most interesting essays; a new edition of the excellent tale "The Jews and Crusaders under Richard Coeur de Lion," by the late Dr. Francolm; and the first part of Dr. Philippsohn's "Israeltish Religious Doctrine." The institute, as known, is conducted by Drs. Philippsohn and Goldschmidt, Dr. Jost, their associate, being dead.

"Religious Life."

We often are accused for "not speaking out." If we speak, we must speak our opinions, and these we must think correct and true; else we would not harbor and utter them. But we find by experience "Vult populus decipi, et adit veritatem."

What should we think if the following little item appeared already in four Jewish papers, and we once were accused in the columns of the "Israelite" for not stating that the synagogues of San Francisco were well attended, or even crowded—on the solemn holidays. And what does such a crowding on three days, or perhaps one solemn day in the year betide, but a laxity during the whole year. To tell that the synagogues were so crowded during those days that numbers could find no room, is, in other words, as much as to say, numbers, during the whole year do not come near a synagogue. And if they "give a call" on the solemn days, what of that? To state that a synagogue wants enlarging because it is not large enough for Yom-Kippur, says in other words that the new Synagogue will be much too large for 365 days in the year. The more religious the congregation the less the extra throng to worship on merely extraordinary occasions. We never hear of crowded synagogues in truly pious congregations and countries.

The item in reference, headed "Religious Life," reads:

"The Jews of Berlin are frequently reproached with great religious indifference; yet, to judge from the attendance at synagogue the last holidays, the complaint is unfounded.—The synagogues were crowded to overflowing; and in the reform temple as much as \$20 were paid for a seat. About 300 applicants for seats in the place of worship were refused for want of accommodation. The sacred building will therefore have to be enlarged.—The new synagogue now building, it is expected, will cost \$100,000.—A. Z. d. I."

Secession Matters.

The Star of the West, on trying to enter Charleston harbor, was fired at from fort Moultrie: The vessel put to sea again, four of the balls struck the steamer's hull. Major Anderson sent to Washington for directions.

A special dispatch to the Commercial says, the dispatches from the South have thrown the Southerners here into a great state of excitement. The Southern members of Congress declare that the President and Congress must recognize the rights and fact of Secession, and order the evacuation of the Government forts, and the surrender of other public property at the South. The Vice President abandons all hope of peace unless the Crittenden propositions are adopted. In some quarters a Southern Provisional Government is talked of, and Senator Hunter is mentioned as President, Jefferson Davis as Commander-in-Chief of the Army, and Senator Mason as Secretary of Foreign Affairs.

Reliable authority says that the Star of the West will be sent to Charleston, unless the President changes his mind, with ample naval force to engage the several naval batteries while she runs in and lands her men and cargo. It is estimated in official circles that the revenue cutter Harriet Lane and the sloop-of-war Brooklyn, will both accompany her next effort.

The Substance of the Crittenden Compromise contains the provisos relative to slavery; that the property be secured to the Southern men. The last paragraph begs for restriction of the African slave trade.

Reports.

We refrain from all accounts about Corporations and Societies; except they reach us officially.

Report.—We could not give publication to the report; as it was unofficial.

SUDDEN DEATH AT A WEDDING.—The eldest daughter of the Rev. William Emerson Chapman, rector of Edenham, Lincolnshire England. And the guests, to the number of about forty, were assembled at the wedding, breakfast when, among other healths, that of the father and mother of the bride was proposed. Mr. Chapman got up to return thanks, and after speaking some few minutes, during which his voice and manner became unusually loud and impressive, he fell forwards and died instantaneously. The heart-rending scene that followed may be more easily conceived than described. The deceased was 65 years of age, and has left a widow and nine children. He was for forty years domestic chaplain to Lord Willoughby de Eresby.

Survivors of the Revolution.

According to the last report of the Secretary of the Interior, there were on the 30th of June, 1858, two hundred and fifty-three revolutionary pensioners. Between that time and the end of the last fiscal year, June 30, 1859, one revolutionary soldier was inscribed upon the rolls at \$20 per annum. Then we should have, if no deaths had occurred, on the 1st of July, 1859, no less than two hundred and fifty-four survivors who bore their part, either for a longer or a shorter time in our war of Independence. But death deals suddenly and frequently with men so aged, and therefore we find that eighty-nine of them, more than one third, died in the twelve months elapsing between July, 1858, and July 1859.

There were then, on the 1st of July 1859, but 165 living, and probably to day there are not 100, all told. Men who are now in the period of robust manhood can remember in their boyhood days that revolutionary soldiers were even then old men. If we consider the battle of Lexington, April 19th, 1775, the inauguration of our war of Independence, more than eighty-five years have elapsed since the "minute men" of Lexington were ordered by Major Pitcairn to "disperse." It is not probable that one of those minute men was then less than twenty-one years of age.

MERCANTILE LIBRARY.—Expenditure since March 15, 1860, the sum of \$16,482.20; income \$17,362.75.

CHINA.—One and a quarter million dollars reached Hon-Kong, the indemnity for the merchants of Canton.

BIRTHS.

At San Bernardino, Jan. 20th, the wife of M. Calisher of a son.

BETROTHED

LEON L. DENNERY and JANE JACOBS. San Bernardino, Cal., January 2d 1861.

בְּנֵי

The undersigned are this year again engaged in the Matzah baking business.

They promise again to furnish a superior article, at the usual prices.

The Matzoth will be prepared with particular regard to Dine. The Bakery is quite new, and no other baking is done there during our engagement.

Customers in the country will oblige us by forwarding their orders at an early date.

Orders from City and Country customers will be received at

Messrs. J. Funkenstein & Co.,

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THE GRAND.

Alfred the Great

Some of the last instructions of Alfred to his son Edward have been preserved, and deserve to be quoted for their pathetic simplicity and genuine piety, their political wisdom, and proof which they afford of his anxiety for the welfare of his subjects.

"Thus, quoth Alfred, worldly wealth at last cometh to the worms, and all the glory of into the dust, and our life is soon gone. And though one had the rule of all this middle world, and of the wealth in it, yet should he keep his life but a short while. All thy happiness would but work thy misery, unless thou couldst purchase thee Eteral life. Therefore, when we lead our lives as God hath taught us, we then best serve ourselves. For then be assured that he will support us; for so said Solomon, that wise man; well is he that doth good in this world, for at last he cometh where he findeth it."

"Thus, quoth Alfred: My dear son, set thee now beside me, and I will deliver thee true instructions. My son, I feel that my hour is coming; my countenance is wan. My days are almost done. We must now part. I shall go to another world, and thou shalt be left alone in all my wealth. I pray thee, (for thou art my dear child,) strive to be a father and a lord to thy people; be thou the children's father and the widow's friend; comfort thou the poor, and shelter the weak; and with all thy might, right that which is wrong. And, son, govern thyself by law, then shall the Lord love thee and God above all things shall be thy reward. Call thou upon him to advise thee in all thy need, and so he shall help thee the better to compass that which thou wouldest."

Among the curiosities discovered by the census taker, is a pretty little girl of fifteen, in the southern part of Monson, New York, who had a husband 107 years of age.

The worst of all knaves are those who can mimic their former honesty.—*Lavater.*

The revenues of the Post Office Department have increased about half a million of dollars during the present year.

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BAZAAR,
No. 209 Washington street, one door below Peter Job's Restaurant, San Francisco.
Also, Carpets, Oil Cloths and Matting.
Second-hand Goods bought sold or Exchanged. All kinds of Furniture and Upholstry Work Repaired.

JAMES HAYES,
MANUFACTURE
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DEALER
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Chimney, Table & Counter Tops.
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Hebrew Inscriptions executed with precision, and neatness. All work done in the best manner at the lowest prices.

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H. W. STEIN & CO.,
Importers and dealers in
FRENCH, ENGLISH AND GERMAN
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Always on hand, a general assortment of
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...AND....

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Three doors above Montgomery, San Francisco.

Mr. H. W. Stein has just returned from Europe, where he has made arrangements to be constantly supplied with the choicest of the above goods.

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BUTTONS, TRIMMINGS, FANCY NOTIONS, &c.
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SHIRTS OF ALL KINDS MADE TO ORDER with neatness and dispatch, at from \$2.50 to \$12 each. Ladies and Children's Clothing constantly on hand and made to order, of the latest style.
Dress Making and Sewing of all kinds done at the shortest notice with a machine or by hand.
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